The Black Book
OF
CONSCIENCE,
OR
Gods high Court of Juſtice in the Soul.

Wherein the Truth and Sincerity, the Deceit and Hypocriſie of every mans heart and wayes is judged, and diſcovered by their Conſcience.

Very ſeaſonable for theſe times, wherein wicked men under pretence of Liberty of Conſcience, take Liberty to ſin and blaſpheme.

The 24th Edition, by *Andrew Jones.*

The heart is deceitfull aboveall things, and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings. Jer. 17. 9.

Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure, but even their mind and conſcience is defiled. Tit. 1. 15.

Take heed to your ſelves what Conſcience you have, For Conſcience will damn, and Conſcience will ſave.

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The Black Book of Conſcience.

Revel. 20. 12.

And I ſaw the dead ſmall and great ſtand before God. and the Books were opened: And another Book was opend which is the Book of life; and the dead were judged of theſe things which were written in the Books according to their works.

AS there are ſeveral Books of God which he hath written for the good of all the children of men, ſo there are two ſpecial Books, by which the Lord will proceed in judgement againſt all the ſons and daughters of men: The Books which God hath given to the Children of Men, for their uſe and comfort of ſalvation, are theſe: Firſt

and chiefly, the Books of the Old and New Testament: wherein Jesus Christ in all his Offices, King, Priest and Prophet, for us, to rule and guide us by his Spirit, in our hearts is made known and declared unto us. And therein likewise is set down, how every one of us ought to live, and demean himself in this present World: with several fearfull examples of Gods heavy Judgements against wicked and notorious sinners, in drowning the old world for their sins and wickedness, as you may see in the sixth of *Genesis*. So likewise in destroying *Sodom* and *Gomorrah* by fire from heaven, *Gen.* 19. 24. 25 And the Lord rained upon *Sodom* and *Gomorrah* fire and brimstone, and overthrew those Cities, and all their Inhabitants, with sundrie other fearfull examples of Gods heavie wrath and indignation, both against sins and sinners, in general and in particular: all which, as Saint *Jude* saith in his Epistle, are set for our examples, suffering the vengeance of eternal fire. Not for our examples, that we should do as they did: but that we should be afraid to do as they did, to commit such sins, lest the Lord lay upon us such, or more heavier weights of wrath and vengeance.

So likewise in the Book of the Scriptures is set forth the blessed and happie estate and condition of all the Godly, both in this life and in the life to come; as you may see, *Psal.* 1. and *Psal.* 15. and *Psal.* 92. The godly man shall

ſhall be delivered from ſnare of the fowler and from the noyſom peſtilence. And becauſe he hath made the Lord his refuge, there ſhall no evil befall him: So he ſhall give his Angels charge over him for to keep him in all his ways, *Pſ.* 20, 21. The joyes that are prepared for the Godly; and the eternal torments that are appointed for the wicked, are here likewiſe ſet forth in the Book of the Scripture, as you may ſee, *Math.* 25, 34. 41. To the godly, Come ye bleſſed of my Father (ſaith Chriſt) inherit the Kingdom prepared for you, before the beginning of the World. But to the ungodly, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his angels.

Another great Book of God is the Book of the Creature, containing theſe mighty works both of Creation and Providence, wherein the Almighty power, and goodneſs of God, are ſo plainly written, that he that runs may read and ſee it: For as the Apoſtle ſaith, *Rom.* 1. 20 The viſible things of Him from the Creation of the World are clearly ſeen, being underſtood (ſaith the Apoſtle) by things that are made, even his eternal power and God-head, ſo that they are without excuſe. Who but an Almighty God could out of nothing create all things? and being created, rule and govern all things, as *David* ſaith; It is nothing but the Almighty power and providence of God that bears up the earth,

and upholds the foundations thereof. And this Book even the Heathens, who know not God in his Word, who never heard of Jesus Christ, or salvation, are acquainted with: They (I say) by seeing and reading the mighty works of God in the world, do confess and say, Verily there is a God, and none but a God could creat these glorious Creatures, the Sun, Moon and Stars.

So likewise there are two special Books, by which God will judge all the sons and daughters of men at the last. And these, are first, the Book of his Remembrance written by himself: wherein the lives of all men; yea, their very thoughts are recorded, as *David* saith, *Psal.* 24. 11. *The Lord knoweth the thoughts of men that they are vanity.* And *Psal.* 139 1, 2, 3, 4 saith David, *O Lord, thou hast searched me, and known me: thou knowest my downsitting, and my uprising: thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art aquainted with all my wayes.* There is not a word in my mouth, but thou, O Lord, knowest it altogether. And although the heart of man, as *Jeremiah* saith, *Jer.* 17 9. 10. Is deceitfull above all things, yet God doth exactly know every turning and corner thereof. I the Lord knows the heart (saith he) I try the reins: There is nothing can be hid from his eternal all-seeingeye.

And then secondly, there is the Book of Con-

Conſcience, In which is exactly written all our actions, thoughts, words and deeds, according to this Book of Conſcience, and what is therein written, will the Lord proceed in judgement; and every mans Conſcience ſhall be his own Judge, ſaith God, What haſt thou done? How haſt thou lived in the World? Why, thus and thus have I lived (ſaith Conſcience) Conſcience will then ſpeak the truth, and nothing but the truth. O Lord, ſaith the wicked mans Conſcience, I have diſhonoured thy Name, I have abuſed thy grace, and mercy, in turning it into wantonneſs, I have abuſed thy creatures, by waſtefull and riotous ſpending, to pleaſe and ſatisfie my luſt, ſaith the prodigal mans Conſcience. And by chamhering and wantonneſs, bygameing and diceing away my precious time, ſaith the laſcivious and voluptuous mans Conſcience. Thou gaveſt me times and ſeaſons of grace and mercy, and many precious opportunities and ſoul advantages, whereby I might have wrought out my own ſalvation with fear and trembling: and as St. *Peter* ſaith, I might have made my calling and election ſure to mine own ſoul; but in ſtead of working out my own ſalvation with fear and trembling, and in making my calling and election ſure, I have wrought out my own demnation without either fear or wit, and made my ſelf ſure of eternal and everlaſting wrath and condemnation, ſaith the meer moral, formal, and prophane Chriſtians Conſcience. Ah, Lord, (ſaith the Diſſembling

Hypocrites Conſcience) I have been but an out ſide Chriſtian: I have gone to Church, but only as dogs do, for faſhions ſake, and to be looked upon, and eſteemed amongſt my neighbours; I have made a ſhow indeed and pretence of Religion and holineſs, but it hath been but a meer ſhow. I have altogether denied the power and practiſe of it in my life and converſation: as it is *Tit.* 1. 16. They profeſſe that they know God, but in works they deny him, being abominable and diſobedient, and to every good work reprobate. And why ſo? becauſe as he ſaith in the 15. *verſ.* Their minds and conſciences are defiled. Ah my Conſcience told me ſeveral times, that I was but an hypocrit, a meer painted Sepulchre; fair without, but foul within: O but I would not hear Conſcience then, but ſlighted and neglected him. Ah, but now my Conſcience makes me fear him, whether I will or not; therefore, Lord, do with me as thou pleaſeſt: true and righteous art thou in all thy dealings towards me, be they never ſo harſh, they are but the juſt reward of mine iniquities. And ſaith the covetous mans Conſcience, and the gripping cruel extorting Uſurers Conſcience; Lord, I confeſs, I have been a covetous wretch, but I have not coveted after heaven: it hath been my whole trade and buſineſſe to cozen and cheat others, and to grip and grind the faces of the poor, all that I could to undo others. But alas! for me, what have I done? I have quite and clean undone my own ſoul, and that to all eternity.

I

I have been very cruel and unmercifull to others: I would not forgive my poor brethren in the least. O Lord, I deserve no mercy at thy hands, the hottest place in hell will be too cold for me.

What have you done with all your wealth (saith God to the rich man) all those great estates and possessions which I lent to you, or rather intrusted you with as Stewards, how have you improved them? what of them have you laid out or lent to me again, in relieving my poor members? what good have you gotten to your own souls by them? have you laid up any thing in store for eternal life? O! no, (saith Conscience) I have not, Lord, I have not: But this I have done, I have treasured up wrath against the day of wrath, my gold and my silver is rusted, my riches is corrupted, and rich garments moth-eaten, as St. *James* saith, in his 5. chap. 12. 13, 14. verses, my gold and my silver is cankered, and the rust of them is now a witness against me, to condemn me, and eats my flesh as if it were fir. And now also behold the hire of the labourers which have reaped down my field, which I keept back by fraud cryeth; and the cryes of them which have reaped, are entered into the ears of the Lord of Sabbaoth, I have lived in pleasure on the earth, and been wanton, and have nourished my heart as in a day of slaughter. I told you (saith Conscience) that for all your pleasures, and for all your riches, and for all your greatness and delights

delights, you must come to judgement, and give an account to God for all your actions, and for all your Wealth, and how and which way you spent every penny that he lent you. Did I not tell you? saith Conscience. True it is, my Conscience told me: but I slighted Conscience as a thing of no value or account. Ah! miserable man that I was, to slight this good voice of Conscience! Wo unto me, my punishment is less then mine iniquities deserve. Thus and thus will mens Consciences deal with them before the Lord.

When as *Peter* denyed his Lord and Master, his Conscience let him alone once, yea, twice; but the third time the Cock crew, and Peters heart smote him for what he had done, and he went forth and weept bitterly. *Peter* did not go about to stop the mouth of his Conscience, as *Judas* did, and so hanged himself: No. Peter he closed with the voice of his Conscience, and so by his true and unfeigned repentance obtained mercy.

So likewise *David* when the Prophet *Nathan*, in 2 *Sam.* 12 13. had by the parable of the Ew-lamb shewed *David* the evil of his sin, presently *David* was convinced in his Conscience of the horridness of his sins. And *David* said unto *Nathan*, I have sinned against the Lord, Have mercy upon me (saith *David*, *Psal.* 51. the *Psalm* of his repentance) according to thy loving kindnesse: according to the multitude of thy tender mercies, blot out my transgressions,

wash

wash me throughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions, and my sin is before me. Against thee, even thee only have I sinned, and done this evil in thy sight. *David* had a very tender Conscience, for when he had cut off *Sauls* skirt, his heart smote him, his Conscience accused him, as you may see, 1 *Sam.* 24. 5. O, but how many wicked men are there now, whose Consciences tell them over and over again and again of their sins, yet for all that they stop their ears against Conscience; How many times doth the beastly drunkards Conscience, the prophane Swearers, the Sabbath-breakers Conscience tell them of their sins? and yet notwithstanding for all the checks of Conscience, they will go on in their sins, and fill up the measure of their iniquities, and so make Conscience to fill up his black scrol of Indictments against them, whereby they are everlastingly condemned. O if men would be but convinced in their Conscience of the evil of their wayes, when their Consciences tells them of it! How many thousands might be brought home by repentance to life eternal, who now run head-long to their destruction? I am perswaded, that many who cozen and cheat by underminding, and over selling, by using false and light weighrs, and measures, cannot chuse but meet with many checks, from their Consciences. And O that men would be convinced of this great evil.

Hear

Hear, this O ye that ſwallow up the needie
by falſe weights, and meaſures: O be co
vinced in thy conſcience! Make conſcience
thy friend now, by forſaking thy evil practices
leſt Conſcience prove thy foe to torment the
for ever. But men now adayes, in ſtead
being convinced of their conſciences of the
evil of their wayes, are not aſhamed to co
mit all manner of abominations, and that wi
greedineſſe, and then lay all the blame upo
their poor conſciences. And why ſo? it w
my conſcience, ſay they; as many of our curſed
diabolical Ranters, Quakers, and notorio
wicked Libertins in theſe our dayes, hav
laid all their impietie and horrid blaſphemie
upon their Conſciences. Ask them but the
reaſon why they deny Chriſt and the Scrip
tures, and caſt off Ordinances, and the Miniſtr
of Chriſt, and live as they liſt, and refuſe ſub
jection to Magiſtrats, and in their actions
become worſe than beaſts; Why? they do
hold ſuch damnable and deviliſh opinions
both againſt God and Chriſt; yea, againſt
humanity ſelf. Ask them the reaſon of theſe
things, and what do they ſay; It is from the
light within us: It is the liberty of our conſci
ence: And have not we fought for liberty of
Conſcience? Ah! curſed wretches, the light
within you is darkneſſe! Is this the liberty
of thy Conſcience? No, no, this is the liberty
of thy luſts, and the deluſions of the devil. Thou
haſt ſeared thy Conſcience with a hot Iron;
but yet at laſt, thy Conſcience, though thou
haſt

ast defiled it never so much, will put the
dle upon the right horse, and charge thee
me with all the blame. Is liberty of Con-
ence a liberty to sin? No, God forbid. Shall
e sin (saith St. *Paul*, *Rom.* 6. 1.) that grace
ay abound? no, God forbid, I dare not
(saith a gracious heart) my conscience tells
e, I must not. How shall I (saith *Joseph*, *Gen.*
9. 9.) do this great wickedness, and sin
gainst God. The grace of God, saith the
postle, *Tit.* 2. 11. that brings salvation, teach-
h men, to deny ungodliness and worldly lusts,
ld to live soberly, righteously, and Godly,
this present World. And not to live as we
ll, which is a sign of no grace at all.

A truly tender Conscience, will be very
nder of committing sin, and will have a cir-
mspect care of himself, how he walks, and
w he lives, that so the name of God and of
hrist be not blasphemed: But in these last
nd worst of times, wherein men, as *St. Paul*
th, make shipwrak of faith and a good Con-
ience; men have not minded this at all, but
ave taken a full liberty to commit all man-
er of sins. And I pray God, that this sin be
ot charged upon those, who in stead of re-
raining men from sin, and punishing them for
, have tolerated them to sin, if not counte-
anced them in sin: But let them take heed
ow thy sin because grace abounds. For
th the Apostle, *Heb.* 10. 26. 27. If we sin
illfully after that we have received the know-
dge of the truth, there remaineth no more
sacrifice

ſacrifice for ſin, but a certain fearful looki
for of judgement, and fiery indignation fro
the Lord. For the wrath of God, *Rom.* 1
18. is revealed from heaven againſt all ungo
lineſs and unrighteouſneſs of men, who ho
the truth of God in unrighteouſneſs. Read the
two texts, and tremble all ye that take liber
to ſin, becauſe the grace of God hath abound
ed. How will ye be able to look either Go
or Conſcience in the face? Certainly you w
never be able to do it, unleſs you repent
for if men will ſin willingly, notwithſtandi
all their checks of Conſcience, their Conſcien
will condemn them irreſiſtably before th
Lord, for certain it is, there is a Conſcien
in every man, that ſees and obſerves, and tak
notice of all his wayes, and will keep a ju
account of them, and ſo be a witneſs, either fo
or againſt the ſoul at the day of judgmen
What was it that made the Apoſtles ſo joyfu
in all their troubles, and perſecutions? was
not the witneſs of their Conſcience? See
Cor. 1. 12. Our rejoycing is this, (ſaith St. *Paul*
the teſtimonie of our Conſcience. What wa
it made *Paul* and *Silas* ſing in priſon for joy
was it not that their Conſciences told them
they were happie and bleſſed men, notwith
ſtanding of all their ſufferings and reproache

Now what Conſcience is, I ſhall briefly ſhe
you, and ſo conclude: Conſcience is a thin
with which God endued the ſoul of man b
creation, and is for our comfort, if we live a
we ought to do: but will be a dreadfull terro
to allthoſe that live and die in their ſins. Fo
thi

his Conscience was in Adam before his fall, though not as a condemner till his fall: For where there is no sin, what needeth an accuser? So long as *Adam* kept the commands of God, there was no cause for Conscience to condemn him: but assoon as ever *Adam* transgrest, his Conscience flew in his face, which made him flee from the face of God; as you may see. *Gen.* 3. 7. 8. The eyes of them both were opened, their Conscience accused them and they hid themselves. And this Conscience is only in men and women: for brute beasts wanting reason are not capable of Conscience, and the beasts when they die, there is an end of them, but it is not so with men, for Conscience in man followeth the man further than the grave. For if men might bury their Conscience with them in their graves they might be happy. notwithstanding all their abuses of Conscience: for men oftentimes against all reason equity or conscience doth worse than the worst of beasts. And this Conscience keepeth his Court in the heart, and there sits upon the life or death of the soul: and according as he finds every mans works, so doth he passe sentence of condemnation or absolution; for there is no bribing of conscience: Conscience will speak the truth of every mans wayes before the Lord, be they good or be they evil. If our hearts condemn us. (saith Saint *John*, 1 *John* 2. 10.) God is greater than our hearts, that is our Conscience.

God hath given this power to Conscience, because

becauſe men ſhould have no plea of excuſe before the Lord. It was not *Pilat's* waſhing of his hands, and ſaying, I am guiltleſs of the blood of this juſt man, that could waſh away the guilt of Chriſts blood from his Conſcience, *Pilat's* Conſcience told him that Chriſt was a juſt man, and that he ſaw no cauſe of death in him at all, *Luke* 23, 24. and yet curſed *Pilate*, contrarie to the light of his own conſcience, delivered the Lord of life into the hands of bloody men, to be crucified, and ſo brought the guilt of his blood upon his own ſoul.

He that will not endure Conſcience to reprove, him for his ſin, certainly he loves to go to hell without controll: and he that will not endure Conſcience to reprove him of his ſins here, ſhall, whether he will or no, ſuffer ſufficient torment for his ſins hereafter: for an evil Conſcience is an hell to the ſoul here, and ſhall be the hell of hells hereafter.

Now then, if there be ſuch a thing in man as Conſcience, and that this Conſcience ſhall either juſtifie or Condemn him, then let every man take heed how he orders his converſation in the world Do not give leave to your ſelves to think, yea, or to do any thing, but what you are willing to owne before the Lord at the laſt day. Therefore let every one of us ſo think, and ſo ſpeak, and ſo do, that we may not have a Conſcience to condemn us: but let us live as thoſe that expects to have Conſcience witneſſe for them before the Lord, that with godly ſincerity they have had their converſation

tion in this world. But what multitude are there in the world, that live as there were no Conſcience at all, neither God nor Devil, neither Heaven nor Hell? whoſe God is their belly, whoſe end is deſtruction, as St. *Paul* ſaith, *Phil.* 3. 19. Who declare their ſin as *Sodom*, and hide it not. Wo unto them (ſaith the Lord) they have rewarded evil to themſelves *Iſai.* 3. 6. This may be ſaid of thouſands amongſt us, whoſe countenance teſtifie againſt them, their wanton carriages, painted faces, naked breaſts, powdred locks, and other antick faſhions, teſtifie againſt thouſands both of men and women, that they do little mind this great truth, that Conſcience can, and will declare all their doings to God. Proud *Hamans*, drunken *Nabals*, and whoring *Jeſebels*, declare their ſin as *Sodom*, and hide it not: and as for Conſcience they turn him off. But let theſe miſerable wretches know this, as the Prophet ſaith, Wo unto them who have rewarded evil unto themſelves, they have made a long black bloudy bill for Conſcience, to open againſt them at the laſt day of the term of their lives: aſſoon as ever their ſouls are departed from their bodies, ſentence ſhall be paſſed againſt them, according to the light and teſtimonie of their own Conſciences.

Seing then Conſcience will give teſtimony of every ones wayes, let us not ſlight Conſcience, let us not ſtop the mouth of Conſcience, ſeing Conſcience doth and will ſpeak, and tells us what we are; many there are that go a-

bout to ſtop the mouth of Conſcience, when Conſcience deals plainly with them, and tells them of their ſins: Oh, they cannot endure to hear of that: but remember the miſerable end of *Judas*: What ſaid *Judas* his Conſcience to him? Thou haſt betrayed thy Lord and Maſter for a little ſilver: Ah, covetous wretch! But could *Judas* his ſilver ſtop the mouth of his Conſcience? No, *Judas* his Conſcience ſo terrified him, that he flung the money again, and ſo went and hanged himſelf.

So likewiſe remember the fearfull eſtate of *Spira*, and many others, whoſe Conſciences made them to poſſeſſe the wrath of God here on earth, A wounded Spirit, ſaith *Solomon*, *Prov.* 8. 14. who can bear? A tormenting and condemning Conſcience who can endure? O, there is no reſiſting of conſcience. It is Gods Vice-gerent in the ſoul. When Conſcience ſpeaks threatning language to many for ſuch and ſuch ſins, they ſeek to turn Conſcience out of doors: But becauſe they cannot poſſibly do this, they ſtrive to ſtop his mouth, by running willfully into ſin, like men that deſperately give up their ſouls to the Devil, and ſo make ſhipwrack of Faith, Conſcience, ſoul, and all for ever: And then followeth (as we have ſeen by wofull experience) ſelf-ſtabbing, ſelf-hanging, drowning, or poiſoning, or ſome ſuch like accurſed end. O conſider this all ye that forget God, and make no conſcience of your wayes, you undermind your own ſalvation

on. Many men deal with Conscience, as *Felix* did with *Paul*, *Acts* 24 15 they will hear Conscience so long as he speaks good; but when Conscience tells them throughly of their sins, their darling sins, then they have enough of Conscience, and so puts them off till they be better at leasure.

When there was no King in Israel, every man did what was good in his own eyes, so where there is no Conscience alive in the soul, men live as they list: but yet for all this, Conscience will speak home at last, if thou art a drunkard, or an adulterer,, or an unjust dealer, or whatsoever sin it is thou art guilty of, Conscience will make it known: and if at last Conscience doth condemn, thou shalt never be saved: but on the contrary, though men and devils say, thou art an hypocrite, or the like: yet if thou hast the testimony of thy Conscience, God will owne thee as just and righteous. One dram of the peace of Conscience is worth a thousand worlds. What would the damned in hell give for a little of this lasting joy, this peace which passeth all understanding: the want of which is a hell, yea worse than hell.

Think upon this, O ye great ones of the world, who live in pleasure: Remember that there is a Conscience, and that there is a God, and that thou hast a precious and immortal, soul which if thy Conscience witnes against shall be thrown into hell. You that eat the fat and sweet of the earth, and drink wine in bowls

and

and cloath your ſelves in ſilks, remember this, that Conſcience takes notice of all thy wayes, of the pride of thy heart, of the vanity of thy life, and ſetteth all down in this *Black Book*. you that like the harlot in *Prov.* 7. cry, Let us take our fill of love and pleaſure, conſider that all theſe things muſt have an end: when all is done, the Bell muſt toll, and you muſt all dance after deaths pype, who are now ſinging and ſwinging your ſelves in worldly pleaſures and delights. O, if God ſhould ſay to any ſoul of you, as he did to the rich fool, in *Luke* 12. 20. This night thy ſoul ſhall be taken from thee: It ſhall little advantage you then to weep and cry. O that I were out of thir infernal and eternal flames: O that I hadhearkened when time was, to the voice of Chriſt and mine own Conſcience.

The ſighs and groans of dying men are often very ſad; but the cryes and groans of the damned in hell, can never be imagined, or expreſſed. O conſider this, you that ſin, away Conſcience, that quaff and drink away Conſcience, accompanying one another in ſin; take heed you be not one day found to weep over one anothers backs in hell. Certainly, whole Coachfulls of Gallants will be tumbled down to hell. The Lord awaken your ſleepy dead Conſciences before you go hence, and be no more ſeen. What pity is it that perſons that bears the Image of God, and are as it were in outward glory and beauty gods above others; What pitty is it that

ſuch

such beauty should come to be imbraced by ugly loathsome devils in hell: Thousands there are that court and sport, pin and paint away their time, whose end is to be burned, and shall at last perish in hell. Fruitless figtrees they are, that bear nothing but leaves: cut them down, saith Christ, and cast them into the fire. To perish in a prison, or on a dunghill, is nothing, to die for want of food is nothing, *Lazarus* did so, whilst *Dives* with his delicious fare died on his bed of down, and was cast into hell. you that ly upon beds of Ivory, and have your hangings of needle-work, if you get not Christ and a good Conscience, hell shall be your fare, and Devils your companions, to torment you for ever. And who shall be able to stand in the day of the Lords wrath? And who can dwel with everlasting burnings.

Companions in sin shall be companions in hell: and those who can sport and play one with another, shall in hell drag and torment one another, and curse the day that ever they saw one another; and cry out one of another, O what miserable wretches were we, to lose the heaven of heavens for a little vain delight, the love and favour of God, for the love and favour of wicked companies, in whose presence we more delighted, than in the everlasting love of God, in whose presence are pleasures for ever more. What profiteth it now, that we have had our wine and our musick our fill, and our fill of earthly delights? O wretched creatures that we are! who shall

deliver us from this dying death, these miserable torments? Wo unto us! we have rewarded evil to our own souls: we are banished for ever from the presence of the Lord, and have utterly lost that inward peace of Conscience, the want whereof addeth torment to our torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us this peace, this joy; the which that we may all have. The peace of God which passeth all understanding, keep our hearts and minds in the love and knowledge of Jesus Christ, and the blood of Christ wash and purge our Conscience from dead works, that we may serve the living God, which that we may all do. The grace of our Lord Jesus Christ be with us all. Amen.

FINIS.